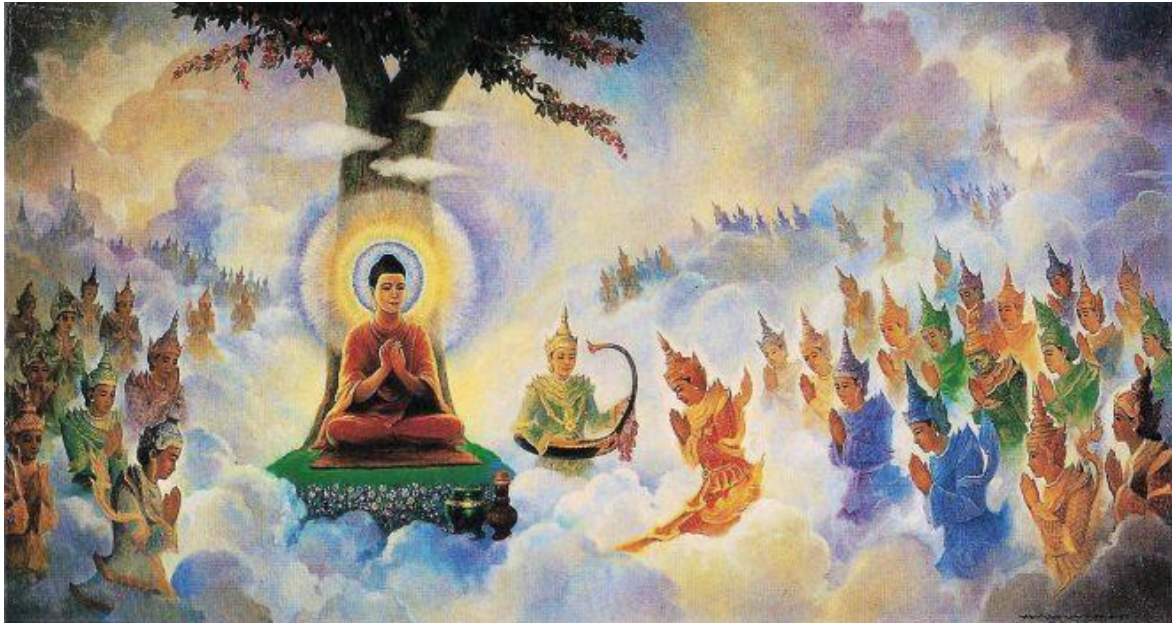


Does God exist?



There are a number of versions of the following story in circulation:

One day in the early morning Gautama Buddha was sitting in a garden quietly with his disciples. A man arrived silently and stood in the shadows, that man was a great devotee of Lord Rama. He had built many temples across the country, he had devoted many years in the service of Lord Rama. He would always chant Rama's name and contemplate on Rama's greatness. He was old and close to his last years. Even after many years of dedicated spiritual effort he was not realized.

He wanted to know for sure if there is a God or not? When he heard about the realized one (Buddha), he came to get his doubt cleared. When he felt nobody would notice him talking to Siddhartha, the Buddha. He asked Gautama "O enlightened one, Please tell me the truth! and truth only. Is there a god?".

Buddha, from his intuition knew that man to be a great devotee of Lord Rama, he looked at that man with seriousness and said "No, My friend. There is no god". Buddha's disciples that were gathered there were very relieved and joyous to finally know the truth that there was no god. They all started muttering between them, sharing what the Buddha had just told. Whenever a disciple had asked that question to Buddha he would become silent. So they never knew.

His words spread through the whole town, the whole town was celebrating the day on which the truth of NO GOD was revealed by the enlightened. They were finally free of the ideas of hell, heaven and of somebody sitting up to judge one's actions.

It was getting late in the evening, and once again the disciples came back and sat around the Buddha.

There was a materialist who had been an atheist all his life, he had convinced 1000s of people that there was no god, he used to go to the priests and scholars and defeat them in the argument about god.

He too was getting old and little suspicion arose in him, “what if there is god? isn’t it waste of my life to spread the “NO GOD” message if there is god?” he thought. He was eaten by this doubt, he finally decided to know the truth and sought the enlightened one.

He slowly came up to where Buddha was sitting, and asked him “They say you are enlightened, Please tell me if there is GOD?”.

Buddha knowing that man to be an atheist said with firm voice as if he is in firm conviction “Yes, there is God”. Buddha’s disciples once again were back to confusion.
Moral of the story: Belief that there is God or belief that there is no God are both equally useless, one has to realize the truth in himself with diligent self-effort. Enlightened one had told each of them what they had to know in order for them to get stronger on their spiritual quest.

This particular version is from [here](#)

There is a rather different version by Osho (aka Bhagwan Shree Rajneesh) which I think may be the earliest one. It can be found [here](#).

Another version can be found [here](#).

This is a story that (I presume) Osho made up — something he was prone to doing. It’s not from the Buddhist scriptures.

The Buddha did use different language and different spiritual models depending on his audience. So when talking to monks he would talk in terms of the spiritual goal being nibbana, or liberation from the rounds of rebirth. When talking with householders he was more likely to talk in terms of being reborn in heaven and avoiding hell.

What were his views on God, or gods, we should say, since he lived and taught in a polytheistic society?

First, the Buddha’s teaching is incompatible with an eternal, omnipotent God, and [he thought such a belief to be spiritually harmful](#), since it diminishes our sense of personal responsibility. He did often talk as if gods such as Brahma existed, and described conversations with them. In these stories Brahma frequently comes off as a buffoon, and I think we can safely take such stories to be satirical in intent.

In one such story (in [the Brahmajala Sutta](#)) he pokes fun at Brahma as having deluded himself into thinking that he was the creator of everything. [In another sutta](#) he described Baka Brahma as

“immersed in ignorance” for believing himself and his heaven as being permanent and said that the Brahma and his entire retinue were under the sway of Mara (roughly the Buddhist equivalent of the devil).

Toward the end of the [Kevaddha Sutta](#) the Buddha recounts an episode in which Brahma confessed to being afraid of the other gods’ reaction if they discovered that he couldn’t answer questions put to him by one of the Buddha’s disciples — questions that the Buddha was able to answer.

Sometimes gods played positive roles in early Buddhist texts. Most famously, when the Buddha was newly awakened and unsure whether it would be possible for him to teach his realization to others, [Brahma Sahampati appeared](#) and encouraged him to work for the benefit of suffering beings. In this I suspect we’re hearing the words of the Buddha’s own compassionate nature communicating to him. Another time [Brahma Sahampati gave the Buddha advice on lifestyle](#):

Let the wilderness serve for your seat and bed!
Go about set free from the ties that bind.
But if, perchance, you don’t find there your bliss, then
Live in a group — but watch over yourself:
Mindful, proceeding for alms from house to house,
Mindful, with guarded faculties — and wise.

Sometimes gods came to the Buddha as disciples, and heard teachings from him. Sometimes they gave teachings to monks.

There are always going to be some people who will be annoyed by me saying this but my sense is that the Buddha did not believe in gods, and that his stories involving them were either satirical or poetic. This particular story, however, was not one he told.

Posted on [October 10, 2017](#) Author [Bodhipaksa](#) Categories [Fake Buddha Stories](#)

30 thoughts on “Does God exist?”



1. [Jean-Loup](#) says:

[October 11, 2017 at 3:46 am](#)

Does this not depend on how we interpret the word “god”. For Christians it usually means “the creator” or “he who has made all things” but my impression from my (very limited) knowledge of Buddhist texts is more that “devas” are simply beings who were reborn into a high realm of existence but like all unrealised beings they are subject to kamma and therefore to the cycle of birth and death.

I don't find it necessarily impossible that the Buddha could converse with the devas. One can only imagine what is possible when nibbana is attained. But I don't think it was necessary for him to "believe" in any gods / devas if we assume he knew them to be real, if that makes sense

[Reply](#)



1. **Bodhipaksa** says:

[October 11, 2017 at 7:56 am](#)

Yes, for Buddhism the gods are simply beings who have long and pleasant lives. But that's the point, really; the Buddha undermined the notion of a creator God (which is what Brahma was) and demoted him to the status of being just another deluded mortal.

Also, people didn't need to have attained nibbana to converse with the gods. In the suttas many people had encounters with deities, including very unenlightened monks who were "[haughty, unsteady, garrulous, of loose speech, unmindful, thoughtless, without concentration, with wandering minds and faculties uncontrolled.](#)"

[Reply](#)



1. **RushDi Lewke Bandara** says:

[February 14, 2019 at 11:25 pm](#)

Yes, I agree with you on the first para.
People have misconception on deva & brahma & do not understand they are morals too & even they face the suffering.

[Reply](#)



2. **Ananda** says:

[October 12, 2017 at 12:13 am](#)

For ages, all buddhist world (Laos, Myanmar, Cambodja, Vietnam, Sri Lanka, Thailand, Korea, Japan, China, etc..from both Mahayana and Theravada cultures), believes in many

Gods, (Devas, non immortal Gods, like many old greek Gods, for example, but still Gods). But, 150 years ago, westerners came to us, and instead of learning from us, they choose to read our books alone (pretending to be experts in Pali), and now they teach us that 'we' are the ones who were influenced by 'other' cultures (!?) and that we should forget more than 2000 years of teaching and became atheists and they built their own temples, raised their own monks and flood all the net, telling that they, the newcomers (noobs?) who created the so-called 'western buddhism' are the right ones. Pretty interesting...

[Reply](#)



1. **Bodhipaksa** says:

[October 12, 2017 at 7:48 am](#)

Hi, Ananda.

Buddhism has taken on different forms in every one of the cultures you've mentioned, and Buddhism will look different in the West, too. Fortunately no one is making you change what you do and believe.

[Reply](#)



1. **Ananda** says:

[October 12, 2017 at 10:55 am](#)

All countries listed, even with different cultures and even with different forms of Buddhism, believe in many Devas (Gods). Even the main Theravada countries like Sri Lanka, Thailand, Myanmar and Cambodia, pay respect to Devas. It's been our way for ages. A Deva isn't immortal but they can live an entire aeon (400,000 years or more) and can hear your prayers and help you in your life. It's true that, to be a buddhist, you are not obligated to pay devotion and to ask help from them. But as a buddhist, you acknowledge their existence and their capability to help people. As buddhists acknowledge the existence of demons too, who can cause suffering to people

[Reply](#)

1. **Bodhipaksa** says:

[October 12, 2017 at 11:47 am](#)

You, as a Buddhist, may believe in the existence of gods and their capability to help others. But I, as a Buddhist, don't.

Presumably you can accept that my beliefs don't interfere with your ability to hold your own beliefs, so as far as I'm concerned there isn't really an issue worth discussing.

[Reply](#)

3. **Ananda** says:

[October 12, 2017 at 8:41 pm](#)

You are right. The goal is not to discuss but, to show that the atheistic point of view spreaded by western buddhists is not historically shared by Mahayana, Theravada and Varjrayana communities. It's a new, pretty new, way of thinking spreaded, today, mainly in USA and by USA thinkers and by their own interpretation (sometimes satiric, you said) of the Pali Canon. (I do not know if this view is shared by european thinkers)

[Reply](#)

1. **Bodhipaksa** says:

[October 12, 2017 at 10:38 pm](#)

I appreciate your equanimity, Ananda.

Views are very varied in both the US and Europe (where I am originally from). Some people adopt traditional views wholesale, including a belief in devas, etc., while others adopt a more skeptical approach.

[Reply](#)

4. **Ronan** says:

[October 13, 2017 at 9:39 am](#)

Perhaps, Ananda, you might think of the Buddha's teachings as a practice. Religions are quick to tell us to do good and avoid bad, but they offer little training and help on how to do this. So Buddhism often goes hand-in-hand with the prevailing religion, with the different religions of the different countries in which it is found. In Japan, it goes along

with Shinto, while in Tibet it goes along with Bon. Many Irish Buddhists (I am Irish) are Christians.

So it is not surprising that many countries have Buddhist traditions that believe in gods. But these gods are not Buddhist gods, they are the local deities.

And what makes a Buddhist practitioner is not what they believe but what they do; so long as we share this practice, we are part of a sangha together. Our beliefs may be as different as our clothes or our customs, but hopefully our actions are guided by the same wisdom.

()

[Reply](#)

1. **Ananda** says:

[October 14, 2017 at 10:43 pm](#)

Please, I'm very curious: Do you follow the five precepts ?

[Reply](#)

5. **VENU** says:

[November 20, 2017 at 6:11 am](#)

Four Great References for analyzing a teaching:

1. Without approval and without scorn, carefully study and examine it
2. Check to see if it is in the discourses
3. If it is in the discourses, check to see if verifiable by the Discipline
4. If it meets these references, you can conclude that it is a teaching of the Dhamma

(from Digha Nikaya 16)

[Reply](#)

1. **Bodhipaksa** says:

[November 20, 2017 at 11:03 am](#)

Thanks. I discuss that sutta [in this post](#).

[Reply](#)

6. **VENU** says:

[November 20, 2017 at 6:23 am](#)

Two ways of slander of the Buddha:

1. He who explains what was not said or spoken by the Tathagata as said or spoken by the Tathagata

2. He who explains what was said or spoken by the Tathagata as not said or spoken by the Tathagata

(from Anguttara Nikaya 2.23)

[Reply](#)

1. **Bodhipaksa** says:

[November 20, 2017 at 11:02 am](#)

Indeed. I make reference to that sutta [in this post](#).

[Reply](#)

7. **Mithun Raju N** says:

[November 20, 2017 at 12:41 pm](#)

Here one sutta which similarly follow the same story. Also link in tipitaka is given below.

Jaṇussoṇi

At Savatthī. Then the *brahmin Jaṇussoṇi* approached the Blessed One and exchanged greetings with him. When they had concluded their greetings and cordial talk, he sat down to one side and said to him:

“How is it, Master Gotama: does all exist?”

“‘All exists’: this, brahmin, is one extreme.”

“Then, Master Gotama, does all not exist?”

“‘All does not exist’: this, brahmin, is the second extreme. Without veering towards either of these extremes, the Tathagata teaches the Dhamma by the middle....”

When this was said, the brahmin Jaṇussoṇi said to the Blessed One: “Magnificent, Master Gotama!... From today let Master Gotama remember me as a lay follower who has gone for refuge for life.”

Note: What all exist means?

According to me:

All is everything, me, you, god, demans, Nibbana etc., etc.,

Example:

After knowing , whether im exist or you exist or god exist or nibbana exist is unconditional.

Actually suppose if i get to know, I’m exist, nothing to do with it

Similarly, if i get to know, I’m not exist, nothing to do with it.

We can replace ” does all exist” in place of anything like me, you, god, demans, Nibbana, etc etc.,

Never brake any precepts.

Link in tipitaka:

<https://suttacentral.net/en/sn12.47>

Only thing it is fake because exactly same story is not in tipitaka.

[Reply](#)

1. **Bodhipaksa** says:

[November 20, 2017 at 2:58 pm](#)

Hi, Mithun.

In the sutta you’re quoting the Buddha is using a technical term, sabba, which can mean just “everything” but in this case refers to something that’s defined in [this sutta](#):

“Monks, I will teach you the All. Listen & pay close attention. I will speak.”

“As you say, lord,” the monks responded.

The Blessed One said, “What is the All? Simply the eye & forms, ear & sounds, nose & aromas, tongue & flavors, body & tactile sensations, intellect & ideas. This, monks, is called the All. Anyone who would say, ‘Repudiating this All, I will describe another,’ if questioned on what exactly might be the grounds for his statement, would be unable to explain, and furthermore, would be put to grief. Why? Because it lies beyond range.”

So the Buddha’s essentially saying that there’s a kind of sphere of experience that each of us lives in, and that there’s nothing we can sensibly talk about that lies outside of that sphere.

Janussoni’s question is whether this “All” exists or does not exist, and as always the Buddha points out that the terms “existing” and “not-existing” are extremes that don’t match with the reality of how things are, which are that they are ever-changing and essenceless.

[Reply](#)

1. **VENU** says:

[November 21, 2017 at 1:20 am](#)

Sir, superb explanation... thanks a lot..

[Reply](#)

2. **Mithun Raju N** says:

[November 21, 2017 at 4:14 am](#)

Let me come to the straight point.

Actually your reply gives the answer to “all” .

Sir, do you think you are exist in this world?

Sir you could say “YES” to the questions. This is one extreme.

But actually you are not exist. This is second extreme.

Here is the tipitaka explanation:

The point is that, since names can be chosen at will to designate various things and persons, they cannot be ultimate realities. Yet we have to use these names in our everyday expressions and speeches to communicate with one another. Other people understand correctly what we mean and what we refer to. So these expressions and speeches with no intention of lying are called samuti-sacca or conventional truth.

Now according to Abhidhamma, not only the names but also the things and the persons the names refer to do not really exist. You may argue: “Why? We can see the table, the house, the man, the dog and we can also touch them and feel them. Why don’t they exist?”

Well then—please show me the table. Isn’t that wood that you are touching or pointing at? If you take out the pieces of wood from the table, does the table exist any more? It is similar with the house. If you pull down the four walls and take off the roof, the house will disappear.

What about the man and the dog? If you take each part such as hair, nails, skin, flesh, blood, bones, intestines, heart, liver, lungs, spleen, etc., in turn and ask the question: “Is this the man or the dog?” The answer is always ‘No’. So the man and the dog do not really exist.

Again there is an interesting episode in the Buddhist chronicles between two wise persons —King Milinda and the arahat Ven. Nagasena.

The King asked, “By what name shall I know you, Sir?”

Ven Nagasena answered, “My companions call me Nagasena. But the name and the person whom the name refers to do not really exist.”

Again there is an interesting episode in the Buddhist chronicles between two wise persons —King Milinda and the arahat Ven. Nagasena.

The King asked, “By what name shall I know you, Sir?”

Ven Nagasena answered, “My companions call me Nagasena. But the name and the person whom the name refers to do not really exist.”

The King commented, “If Nagasena and the person do not exist, to whom do people offer alms and who receive these offerings? Since you receive them, you really exist. Why did you tell a lie in spite of your higher nobility?”

Ven. Nagasena enquired, “Your Majesty, did you come to this monastery on foot or by chariot?”

The King replied, “I came by chariot.”

Ven. Nagasena enquired further, “Well then, please show me your chariot? Is the horse the chariot? Is the wheel the chariot? Is the axle the chariot? Is the carriage the chariot?”
The King answered “No” to all these question.

Ven. Nagasena remarked, “Is there a chariot beside the horse, the wheel, the axle, the carriage, etc.?”

The King again said “No”.

Ven. Nagasena commented, “Your Majesty, you said you came here by chariot; yet you could not show me the chariot! Why did you tell a lie inspite of your high honor?”

The King consented, “There is no chariot beside the horse, the wheels, the axle and the carriage. Just a combination of these things has been named the chariot.”

Ven. Nagasena remarked, “Very well, your Majesty, you should understand Nagasena as you understood the chariot.”

*//sir, me,you, god, demans, Nibbana, buddha, nagasena are exists in one extreme.

Similarly, it does not exist in second extreme.//*

//if is stress on tipitaka, in one extreme it exist and in second extreme it doesn't exist//

Also there are many unanswered question in tipitaka, not only suttas on “all”.

[Reply](#)

1. **Mithun Raju N** says:

[November 21, 2017 at 4:40 am](#)

Conclusion:

sir you can say it is fake because it is not in tipitaka.

No problem sir. □

But It never break any precepts.

[Reply](#)

1. **VENU** says:

[November 21, 2017 at 3:40 pm](#)

Mithun,

Those two people asked question (in that story) are at conventional level...

Why do u mix conventional & ultimate truth in that story by ur imagination?

In conventional level ground budha break truth precept(as in that story) that shows inconsistency that concludes that is created fake story by others..

8. **VENU** says:

[November 21, 2017 at 12:53 am](#)

“Does God exist?” created story doesn’t matches Lord BUDDHA teaching. That story breaks truth precept.

The Five Precepts

1. not to harm living beings
2. not to steal
3. not to sexually exploit others
- *4. not to lie*
5. not to take alcohol or other intoxicating drugs

[Reply](#)

1. **Bodhipaksa** says:

[November 21, 2017 at 9:43 am](#)

Sometimes in teaching we’ll dramatize a story from the scriptures in order to make it more interesting and relevant to our audience. I think we have certain ethical responsibilities when we do this: for example the words we put in the Buddha’s mouth will not be exactly those in the scriptures, but we shouldn’t be making the Buddha say things that depart from his teachings, as happens in the example above. So yes, the “Does God exist?” story is untruthful, because it misrepresents what the Buddha taught and how he conducted himself.

[Reply](#)

1. **VENU** says:

[November 21, 2017 at 1:05 pm](#)

Sir, very wise conclusion. Thank you for created this web. You are a protector of buddha dhamma.
May you attain all 3 kinds of happiness!

[Reply](#)

9. **Abhinav** says:

[April 15, 2018 at 10:04 pm](#)

Bodhipaksa, he is a Hindu in a mask of Christian. I know him. It is the natural habit of Hindus to lie on Public Platform. They want to degrade Christianity and Islam by falsely uniting Buddhism, Jainism and Hinduism (in their brainwashed minds). So it is better that you should be aware of such people in your comment section. Hinduism is nothing but slavery of lower castes. Don't give enough importance to such people. Thanks for understanding and writing this article.

[Reply](#)

10. **CRAIG MACDONALD** says:

[September 6, 2018 at 4:36 am](#)

I don't know if this is correct, but a long time ago I heard or read that when Ananda asked the Buddha if God existed, the Buddha basically didn't give a yes or no but pointed out that it was stupid to be obsessed with this ponderance when you can't even figure out how to get on with your neighbour, be equanimous, etc. When you become enlightened, then you'll know. But you won't become enlightened by being opinionated. People with opinions just go around annoying one another. Any clues?

[Reply](#)

1. **Bodhipaksa** says:

[September 6, 2018 at 8:01 am](#)

Hi, Craig.

That's pretty close. He did say that speculating about the origins of the world was pointless (worse, it would bring [madness and vexation](#)). [Elsewhere](#) he said that

similar speculations were simply a distraction from our focus on Dharma practice leading to awakening.

Gods, however, feature as characters in the suttas. Sometimes the Buddha recounts conversations with them. I take these as being intended ironically. In [one sutta](#) he talks about how Brahma is deluded in thinking that he created the world. The Buddha's version is that Brahma happened to be the first god to be "reborn," and was just thinking about how cool it would be to have some company when the other gods started popping back into existence. Brahma, being a bit of an egotist, assumed that his thought had created the other gods.

So the Buddha doesn't seem to have denied the existence of gods, but he did say that speculating about them (and especially about whether they created the world) was a waste of time and effort, and he also used a rather humorous lampoon (or several) in order to make Brahma look a bit foolish.

This is assuming that the Buddha said any of this stuff. All we know is that the scriptures *say* these are the words of the Buddha.

[Reply](#)

1. **CRAIG MACDONALD** says:

[September 7, 2018 at 5:58 am](#)

Thanks for your reply Bodhipaksa. It's something that I perpetually struggle with...arguing about this and that. Getting head up about the Richard Dawsons', the Keto/Paleo/Atkins mobs, the Donald Trumps, the Climate Change skeptics, the people who think it's a crime to ban plastic bags, etc. Basically anyone who's never read a book since "Noddy goes to Toytown"(which they also really struggled with).I'm being negative but I'll persevere and try to give them meter for there ignorance (I'm not using that word sarcastically). I just purchased your book on vegetarianism as I've been 'whole food plant based' (~99.6% [occasional dim-sim or sausage roll]) for just over 2 years now and haven't actually read much on the buddhist take, apart from the general precept position. I checked out your website and will delve in more. It looks quite interesting. Also watched your Tedtalk, which was also enlightening.

I'm in Fremantle, Western Australia. If you know anyone from your group around this neck of the woods, let me know.

Thanks again,
Cheers
Craig

[Reply](#)



11. **RushDi Lewke Bandara** says:

[February 14, 2019 at 11:22 pm](#)

The story I heard for the first time. As we study Theravada Buddhism in Sri Lanka, we have not learnt this study. I think it comes from Mahayana Buddhism.

Over the centuries pure Buddhism has been spoiled by adding Hindu veda concepts & Mahayana concepts.

In Buddhism, it is explained there are gods & brahmas; but they are powerless. There is no creator or one powerful god. Samma Sambudhdha said 'Humanity' is great & to attain humanity it is much more difficult. Humanity is great because only humans can attain nibbana but not even Gods or Brahmas. Gods, Brahma, thirisan (animals) & beings in the hell (niraya) are in 2 extreme ends where humanity is in the middle. Beings in the extreme ends cannot understand the other sides; but beings in the middle i.e. humans can see both ends. That's why only humans can realize nibbana.

All these 3 sides / worlds are suffering or facing 'dukkha sathya'. That is the reality. Samma sambudhdha did not say gods & brahma worlds enjoy luxuries. Even their bodies are decaying & they die too. They suffer too.

So what Samma Sambudhdha said was to attain nibbana & only humans are capable of that.

TRiple Gem Bless !!!!

[Reply](#)



12. **Om Akura** says:

[October 26, 2019 at 8:36 am](#)

I saw what you did in your version of your story...
Was there only one question or were they three different questions? I could read through your deliberate intent. What question was really answered?

Does God exist, does god exist or does GOD exist?

[Reply](#)

<https://fakebuddhaquotes.com/does-god-exist/>

Does God Exist? a story of Buddha



One day in the early morning Gautama Buddha was sitting in a garden quietly with his disciples. A man arrived silently and stood in the shadows, that man was a great devotee of Lord Rama. He had built many temples across the country, he had spent many years in the service of Lord Rama. He would always chant Rama's name and contemplate on Rama's greatness. He was old and close to his last years. Even after many years of dedicated spiritual effort he was not realized.

He wanted to know for sure if there is a God or not? When he heard about the realized one (Buddha), he came to get his doubt cleared. When he felt nobody would notice him talking to Siddhartha, the Buddha. He asked Gautama **"O enlightened one, Please tell me the truth! and truth only. Is there a god?"**.

Buddha, from his intuition knew that man to be a great devotee of Lord Rama, he looked at that man with seriousness and said **"No, My friend. There is no god"**.

Buddha's disciples that were gathered there were very relieved and joyous to finally know the truth that there was no god. They all started muttering between them, sharing what the Buddha had just told. Whenever a disciple had asked that question to Buddha he would become silent. So they never knew.

His words spread through the whole town, the whole town was celebrating the day on which the truth of NO GOD was revealed by the enlightened. They were finally free of the ideas of hell, heaven and of somebody sitting up to judge one's actions.

It was getting late in the evening, and once again the disciples came back and sat around the Buddha.

There was a materialist who had been an atheist all his life, he had convinced 1000s of people that there was no god, he used to go to the priests and scholars and defeat them in the argument about god.

He too was getting old and little suspicion arose in him, **"what if there is god? isn't it waste of my life to spread the "NO GOD" message if there is god?"** he thought. He was eaten by this doubt, he finally decided to know the truth and sought the enlightened one.

He slowly came up to where Buddha was sitting, and asked him **"They say you are enlightened, Please tell me if there is GOD?"**.

Buddha knowing that man to be an atheist said with firm voice as if he is in firm conviction "**Yes, there is God**". Buddha's disciples once again were back to confusion.

Moral of the story: Belief that there is God or belief that there is no God are both equally useless, one has to realize the truth in himself with diligent self-effort. Enlightened one had told each of them what they had to know in order for them to get stronger on their spiritual quest

<http://aumamen.com/story/does-god-exist-a-story-of-buddha>

Buddha – Answers – Inner Being? — OSHO Online Library

3 minutes

I am just giving you an example from human reality. When your enemy dies, something in you dies too; you are no longer the same. The enemy was also part of your being. You may not have thought about it in that way, that he was complementary to you. On a wider scale the whole existence is complementary. But Aristotle, who created Western logic, could not understand this complementarity. He is thought to be the father of logic – he is not even the uncle, because his whole logic by and by is proving to be wrong.

In the East, we have a totally different logical approach. It is in tune with life. Those who are not accustomed to it will say it is contradictory, it is inconsistent. But those who can understand, they can see the underlying connectedness.

One morning a man asked Gautam Buddha, “Do you believe in God?” And Buddha said, “God? God does not exist. The question of belief does not arise.” And he said it so strongly.

In the afternoon, another man came and he asked, “Does God exist?” And Buddha said, “Yes, absolutely yes. Without God, life would be just dead, unconscious. God is the intelligence of existence.”

And in the evening another man came and he said, “I don’t know from where to begin. I am not a thinker; I don’t know whether God exists or does not exist. I have not yet taken a partisan view. Would you help me to see the reality?”

Gautam Buddha, listening to him, did not answer, but closed his eyes and went into deep meditation. The man, seeing the beauty and the grace of Buddha meditating, himself fell. . . . You know that kind of experience: if you are sitting with a few people and one man goes on yawning, soon you start feeling sleepy also. We are not islands, we are connected, so things enter into each of us. And a man of the quality of Buddha, with such tremendous silence, created such an atmosphere that the man fell into that silence; he also closed his eyes.

After one hour, Buddha shook him and asked him, “Have you received the answer?” The man touched Gautam Buddha’s feet and he said, “I am grateful. There is no question and there is no answer. There is only pure silence in the inner being of man, and that silence goes on spreading into the innermost core of the universe. But there is no question, no answer. Life is very innocent. I am grateful that you showed me the way.”

Buddha – Answers – Inner Being? — OSHO Online Library

3 minutes

I am just giving you an example from human reality. When your enemy dies, something in you dies too; you are no longer the same. The enemy was also part of your being. You may not have thought about it in that way, that he was complementary to you. On a wider scale the whole existence is complementary. But Aristotle, who created Western logic, could not understand this complementariness. He is thought to be the father of logic – he is not even the uncle, because his whole logic by and by is proving to be wrong.

In the East, we have a totally different logical approach. It is in tune with life. Those who are not accustomed to it will say it is contradictory, it is inconsistent. But those who can understand, they can see the underlying connectedness.

One morning a man asked Gautam Buddha, “Do you believe in God?” And Buddha said, “God? God does not exist. The question of belief does not arise.” And he said it so strongly.

In the afternoon, another man came and he asked, “Does God exist?” And Buddha said, “Yes, absolutely yes. Without God, life would be just dead, unconscious. God is the intelligence of existence.”

And in the evening another man came and he said, “I don’t know from where to begin. I am not a thinker; I don’t know whether God exists or does not exist. I have not yet taken a partisan view. Would you help me to see the reality?”

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Gautam Buddha - Does God exist



Blog by [Ekta Parikh](#)

2776

VIEWS

Once upon a [time](#), Gautam [Buddha](#) was visiting a village. While he was entering the village, one man asked him, "Does God exist?". Gautam Buddha replied, "No, Absolutely not." The man went after hearing the answer. In the afternoon, another man came and asked, "Does God exist?". Buddha replied, "Yes,

of-course". Later in the evening, another person came and asked, "Does God exist?". Buddha did not answer and kept [silence](#). Then he closed his eyes. On seeing this, the man also became silent and closed his eyes. Then something transpired in the silence. Then the man opened his eyes, with a smile and tears in his eyes, touched Buddha's feet and with a [heart](#) full of [gratitude](#) thanked Buddha and said, "You are the first and only man who actually answered my question."

One of Buddha's attendant, Ananda, on seeing all this became puzzled as to what the truth is. So when Buddha was going to sleep, Ananda said, "First you answer me; otherwise I will not be able to sleep. You have to be a little more compassionate towards me too. I have been with you the whole day. Those three people don't know about the other answers, but I have heard all the three answers. What about me? I am troubled."

Buddha said, "I was not talking to you at all! You had not asked, I had not answered YOU. The first man who came was a theist, the second man who came was an atheist, the third man who came was an agnostic. My answer had nothing to do with God, my answer had something to do with the questioner. I was answering the questioner; it was absolutely unconcerned with God.

"The person who believes in God, I will say no to him because I want him to drop his idea of God, I want him to be free of his idea of God -- which is borrowed. He has not experienced. If he had experienced he would not have asked me; there would have been no need.

"The person who believed in God, he was trying to find confirmation for his belief from me. I was not going to say yes to him -- I am not going to confirm anybody's belief. I had to say no, I had to deny, just to destroy his belief, because all beliefs are barriers to knowing the truth. Theist or atheist, all beliefs, Hindu or Christian or Mohammedan, all beliefs are barriers.

"The person who did not believe in God, also only had a belief that needed to be broken. Else he would never start to search the truth and will only accept his belief as truth.

"And the person with whom I remained silent was the right inquirer. He had no belief, hence there was no question of destroying anything. I kept silent. That was my message to him: Be silent and know. Don't ask, there is no need to ask. It is not a question which can be answered. It is not an inquiry but a quest, a thirst. Be silent and know.

I had answered him also; through my silence I gave him the message and he immediately followed it -- he also became silent. I closed my eyes, he closed his eyes; I looked in, he looked in, and then something transpired. That's why he was so much overwhelmed, he felt so much gratitude, for the simple reason that I did not give him any intellectual answer. He had not come for any intellectual answer; intellectual answers are available very cheap. He needed something existential -- he needed a taste. I gave him a taste."

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